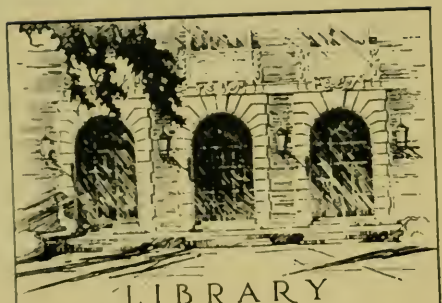

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WEARINESS

AND

A CITY CHURCH.

A SERMON

PREACHED IN

The Church of St. Lawrence Jewry,

ON

SUNDAY, JANUARY 2nd, 1881,

BY THE

REV. MAIN SWETE ALEXANDER WALROND, M.A.,
BALLIOL COLLEGE, OXFORD,
VICAR OF ST. LAWRENCE JEWRY, AND RECTOR OF ST. MARY MAGDALEN, MILK STREET.

With an Appendix and Notes.

LONDON:
PUBLISHED BY WILLIAMS AND STRAHAN,
LAWRENCE LANE.
1881.

LONDON:

PRINTED BY WILLIAMS AND STRAHAN

LAWRENCE LANE, CHEAPSIDE.

SERMON.

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The Notes to the References in the Text will be found in the Appendix.

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"Let us not be weary in well doing, for in due season we shall reap if we faint not."—Galatians vi., 9.

THERE is a common incidence in weariness. Like trouble, it is the inevitable heritage of man. The toilers in earthly labours feel it physically, and mentally, and spiritually. I think I quoted to you once the instance of that poor girl (a character of fiction,[1] but very true to nature) whose hope of heaven, she said when she was dying, was dulled by the sense of the physical need of a long sleep, so hard worked and labour-driven was she. Those of us whose life is more easy cannot understand this terrible sense of weariness, that continuous physical labour begets, the weariness of body as well as (for you cannot separate them) of mind and soul. There is a weariness too which is the result of pleasures. They pall upon us after a time:

or perhaps, if we are high-minded and cherish noble purposes, they fret and disturb us even when we partake of them, so that we seem to understand the paradoxical epigram of that statesman[2] who wrote that "life would be tolerable were it not for its pleasures." Weariness! Even ease and idleness cannot escape it. There is a weariness in doing nothing.

But the text reminds us of another, and what might seem at first a less likely, sphere into which weariness may pursue us. Not only in physical toil, not only in transitory pleasures, not only in idleness, shall we fail to escape it. But in worthy work, too, we must expect it, and watch against it.

"Let us not be weary in well doing." Even when doing our best, before God, in an honest and true heart, the blight of weariness may come upon us, and make us languid and despairing.

Nor are the reasons of this far to seek. These are mainly two.

The first is that in our "well doing," however worthy, we do not escape ourselves. We carry into our noblest efforts one great source of our weariness, the inherent weakness and instability of our own characters, their degrading and defiling tendencies, their meannesses and selfishnesses, their narrownesses, their jealous tempers, their prejudices;

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such do not mar our efforts and delay their success alone; they for ever weary us even when we are making the efforts, and not immediately expecting results. Yes, perhaps the nobler the purpose and work we set ourselves to achieve, the more weary we seem to become; for the feebleness of our power is made the more apparent by its contrast with the ardour of our hopes.

Again, another great source of weariness in "well doing" is to be found not only in *our own* inherent weakness of character, but in the inherent weakness of the character of *others*, amongst whom or with whom we are working; a weakness which becomes perhaps gradually more and more unfolded to us, as we make our efforts with or amongst them. When we began our "well doing," not only had we more enthusiasm about ourselves, and our own possibilities of usefulness, but about the receptiveness and capacity for sympathy of others. We thought that the spark (such as we deemed it) in our own heart, would have fired theirs, and they by their example inflamed ours again in return. And, at first, or even for some time, it seemed so, or at least it did not seem hopeless that it might be so, but gradually it became otherwise. They too, like ourselves, have had their infirmities; nor have we been able to

escape seeing these; little by little we have lost the hopeful opinion of them we once had, and the mutual kindling and rekindling we once imagined seems less possible. Whilst the spark is now nigh dead in our hearts, we are able to get no light from theirs. They have made us "weary" by disappointing us. Add, too, a kindred weariness which springs from both these causes, viz., the feeling that not only in our own "well doing" have we fallen short of our hopes, not only have others disappointed us, but that we (wearier weariness) have disappointed them; that however willing at first they were, they have not been able ultimately to take us quite at our own estimate of ourselves; that they have seen serious blemishes in our characters, perhaps many that have escaped our own insight; or that in some points we know they have misjudged us and underrated us; or (more wearying still) in other points accredited us with high qualities, which our truer conscience tells us we have not got at all.

George Eliot somewhere says—"Noble efforts are easier to us when we are new to people and they are new to us." It is true, I suppose, because they *then* do not know us so well, nor we them, and all are ready in a sanguine community of self-deception to think more highly of each other than time and

a wider experience make possible. We have not *then* in all our weaknesses been found out by them, nor they in theirs by us. We have not *then* wearied them, nor they us.

These are the two chief and great causes, then, of weariness in "well doing," viz. the inherent weakness of our own characters ever disappointing us; the inherent weakness of the characters of others proving equally dissatisfying. There are lesser causes, too, which I have time but to name, such as the weight that presses upon us all from continuous monotony of work, noble though such work may be; the contracting and cramping effect such monotony has on the speculative and emotional sides of our character; its repression of that love of change which is the besetting interest of modern life; and lastly, the inevitable fact that the highest forms of human effort are the slowest in producing results. If we consider all these causes, we shall, I think, see how even in "well doing" may be found weariness, and how needful is the Apostle's comfort, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

I wish to apply some of these thoughts specially to ourselves, here at St. Lawrence. This is my eighth New Year at St. Lawrence, and the eighth

new year of some besides myself. Need we not (think you) to encourage each other, to encourage ourselves by St. Paul's words—"Let us not be weary in well doing?" Yes, it is only human that weariness may be felt by us; or am I so perfect, or you so perfect, or we so perfect together, or is our relation to each other so perfect, that weaknesses and infirmities find no place to weary?

But let me begin with a word or two at first of somewhat a different character, viz., a word or two bearing on some of the external (if I may so call them) conditions of St. Lawrence, that have a tendency to induce the difficulties which beget weariness.

You are all probably aware what are the circumstances which have given this Church somewhat of a special character;—how, eight years ago, I found it dowered, unlike other City Churches,[3] with a large Congregation. You have heard of the changes in Ritual[4] that then took place; the partial dispersion of the Congregation attending St. Lawrence; the new efforts made; the formation of a new Choir,[5] and with what result; and you know how now (though all the greater expenses[6] of Divine Worship are, with the goodwill of the Parishioners, paid out of parish endowments) this Church is hardly in any sense

a *Parish Church*, but the *Church of a Congregation*, brought together primarily by choice or convenience from outside the parish; and you know, too, of the enterprise in "well doing" which we have undertaken in our Sunday[7] Schools in the East of London, and amongst the poor.

This is a brief and simple description of the external conditions of St. Lawrence; but I think we may see even here special possibilities of difficulty, and so of weariness. I will mention some. First, from the fact that this is a *Church of a Congregation* rather than a Parish Church, there arises this difficulty. The principle of *cohesion* by which such Congregation is held together is not easily apparent, and such cohesion is apt to become loose and indefinite. To a Parish Church a parishioner may be bound by locality, by associations, by rights of property, by old memories; but to attend a Church from mere choice or convenience involves a less close tie. Non-attendance becomes easily (and sometimes justly) excused on the plea of distance; and worshippers are likely to feel less responsibility about the Church as *their own Church*. Specially is this the case when there is no payment[8] for seats.

Again, the Congregation of a Church like St. Lawrence, consisting almost entirely of non-Parish-

ioners, is likely to change[9] in its composition more frequently than one formed out of residents. This is specially the case in our Church. I was calculating the other day, and I find, that since I have been at St. Lawrence about 90 gentlemen have been in the Choir; but of those who joined me eight years ago *only five are left.* A similar proportion of change would be, I think, true of the Congregation: only a twentieth part of the present Congregation, perhaps, were here when I first ministered.

Again, the fact that the Congregation comes from east and west, north and south, renders difficult those kindly, intimate, and neighbourly social relationships so pleasant and useful in religious effort and life in a parish. It renders difficult also what is a good thing for *us* certainly,—I think for you, too,—that friendly intercourse between Clergy and Congregation, which is best calculated to keep our attitude to each other true, human, and healthy.[10]

Again, in another way, the fact that the chief expenses of the worship of the Church do not fall upon the worshippers carries with it an element of danger and trouble. It is apt to make a Congregation unworthily dependent and effortless in self-denying giving, specially to blind the conscience[11] of the less wealthy as to the duty of offering, out of

even their small means, what they can afford to God.

A financial statement[12] in your pews significantly illustrates this. You will see by it how a debt to myself on the offertory account, which, as I announced some six weeks ago, ought by the joint offerings of you all to have been promptly repaid me, has (I confess to my surprise, pain and humiliation) been acknowledged as in any way concerning them by but four persons, out of, I suppose, four hundred persons connected with St. Lawrence. You will see, too, in that statement an estimate of the sum required for necessary expenses up to Lady Day.

And, lastly, even in our specially benevolent work there is an incident of difficulty. We have, as you know, to seek that work at a great cost and distance. We are only, at best, workers on sufferance where we work. Last summer we were obliged to remove from where we had been working five years and more. We have now (as you will hear from the preacher this evening) got, I trust, into more permanent and kindlier quarters.

These are all difficulties (I cannot expect you to feel them as keenly as I do) in the external conditions of St. Lawrence, which in a greater or less degree are constant causes of anxiety and weariness

to me; sometimes tempting me to think I should be wiser (as many[13] of my neighbours conscientiously and usefully do) to content myself with the smaller responsibilities of a scantier Congregation gathered out of my actual Parish only, and to devote my spare energies to some of those public charitable enterprises, of which so many need helpers.

But yet what after all is the weariness begotten by such external conditions? Truly, it would be nothing were it not barbed and pointed by a weariness within my own heart, bred by the two deeper causes of weariness to which earlier in my sermon I alluded, viz., a sense of my own inherent weakness of character, and of yours too; and by misgivings as to our mutual relation to each other.

Who can minister for even a day to a Congregation without anxiety? Who can minister continuously, preaching and teaching for seven years and more without weariness? There is the awful question within one, What do I myself believe? And its corollary, Do I preach even that boldly? What amongst all these questionings, hopes, fears, longings, aspirations, penitences which throb through my heart, is of the *Voice of the Spirit* eternally seeking the Father? What have I learnt from that Spirit to teach? What insight have I into

God's will? What truths to tell of life and duty? What help to give the sinful? What comfort to give the sad? And am I telling, am I giving it? And what consistency of life accredits my teaching? What weaknesses of temper or conduct stultify it? Has my character stood the test of eight years? Have I in all my meannesses been *found out?* Or can even the most sanguine kindness bear no longer with my humours and impetuosities, my frailties of head and heart? Do you think a Clergyman can escape (specially after a lapse of years) some such self-questioning? Can you imagine that the answer does not bring weariness—*bitter weariness?*

And then there comes the thought of others, the questioning about them (and by others I mean yourselves). Have I had—have I now—any real eternal influence over others? "All things come to an end." Are my misgivings true? Have those amongst whom I minister "come to an end" of me, and my poor, simple, slipshod, and illogical teaching? Self-reproach whispers to me; "Look at that member of the Congregation, once so regular and attentive. *Now*, you know, it is a chance if he be ever seen here. "He *is weary of you.*" Or "How resultless are your words on their hearts. Look at that

regular worshipper, on whom for seven years you have urged the duty of becoming a Communicant. There he is still disobedient to His Lord; nay, hardened in disobedience by your reproaches." Or "Think of all those who came to you in Confirmation.[14] They were full of holy emotions and hopes when you prepared them, they came to you for help and instruction, they opened their very hearts to you; but you, you must have been cold and unsympathising, or your teaching must have been vague and faulty." Or "You have not watched over them since. *Where are they now?*" Or, again, "Look at those who from time to time offered their services in good works. How soon they fell away. Was it from want of your encouragement, or lack of your earnest, steadfast example?" Or "See the diminishing (for so, alas! it is) number of communicants. What blame lies at your door?" Can such questionings do otherwise than make me weary? nay, must they not make yourselves so too? Yes, my friends, have you, searching your hearts, no confession of weariness to make concerning these things before your God?

Are you really not weary of that faint attempt at "well doing," which some of you know is all that you ever make? Are you not weary of that view of this

Church, which is the highest view that some of you seem to take of it, viz. that the fellowship of it gives a kind of religious sanction and decency to your pleasures and acquaintances? Are you not weary of listless prayers, of worship without devotion, of duty done in a cold and niggard spirit, neither beautified nor quickened by self-sacrifice? Are you not weary of hopes keenly cherished and quickly vanishing, of resolutions formed but to be broken? Are you not weary of lights quenched, of warnings scorned, of opportunities lost for ever? Are you not weary—(for in that it is all summed up)—are you not weary of that half-hearted, always half-hearted following, which is all you give your Master? *Am I alone in this Church weary?*—Need not some of you to be so too? Need not some of you to pray God that you may feel weariness, lest you sink into the dull insensibility of indifference, of formality, and of sloth?

My friends, I have kept you too long; my thoughts have grown and grown upon me—thoughts, I confess, of some bitterness and anxiety.

I must now stop; but permit me yet just another word or two. On this first Sunday in this new year Pastor and People, Minister and Congregation, in a

spirit of mutual trust, forbearance and hope, bearing one another's burdens, let us lay to heart the words for the year's motto: "*Let us not be weary in well doing.*" Let us strive to brace ourselves by them to truer and more resolute efforts in self-sacrifice and duty. And what shall help us to do this? Why, the thought of St. Paul's other words: "*For in due season ye shall reap if ye faint not.*"

"In due season ye shall reap if ye faint not." The words take us out of the thought of ourselves and each other, a thought which must ever carry with it some sense of weariness and misgiving, and bid us remember for whom (if we are labouring truly) we must be labouring. *It must be for GOD.* And with Him must be our rest. "In due season." Even now on earth during these passing years; in the love and friendship of others, in their gratitude, in their forgiveness, in their sympathy; in the patient joy of earnest work; in sweet world-renouncing moments of prayer and praise and penitence; we may, I think, reap a sheaf [redacted] of Divine harvest even in this life—pluck as it were an ear or two of the ripening corn as by the Master's side we walk life's weary way; but, "in due season," the Apostle's words point beyond this life and beyond passing years. They point to the Future harvest; when the mean-

ing of all things shall be revealed—the meaning of our fears, our self-reproachings, our misgivings, our misconceptions—when all these shall cease to "weary," and each humblest worker for Him gather, if he "faint not" now, a Blessing from the Peace of the Eternal God.

APPENDIX.

[1] "North and South," by Mrs. Gaskell, where Bessy Higgins, the poor factory girl, says, as she lies on her squab bed, "Sometimes I am so tired out, I think I cannot enjoy heaven without a piece of rest first. I'm rather afraid of going straight there without getting a good sleep in the grave to set me up."

[2] The late Sir George Cornewall Lewis.

[3] The condition of the City Churches is a scandal to London. Within almost a stone's throw from St. Lawrence there are (including it) six Churches serving as many "United" Parishes, with an aggregate population of probably not more than 1,800 souls. For these six Parishes there are endowments for 12 Clergy amounting to about £4,000, *i.e.* one clergyman for every 150 people at a payment of £2 4s. 5d. a head. A similar number of Parishes might be found in tha East End of London with endowments for half the number of Clergy amounting to about half the money: but with an aggregate population of not 1,800, but nearer 180,000. Preserve the sanctity of the sacred edifices! What can be more *un*sacred than the spectacle of useless beadledom; formal services, wasted energy, wasted money, thus exhibited, and all this within a mile, or little more, of parishes with ill-paid Clergy wanting almost all the necessaries of Christian and Godly ministrations. This is the very Pharisaism of consecration, to keep apart in complacent and idle sanctity and see others perishing.

[4] It has struck me, that the following correspondence may be interesting; and after so many years it may be printed without prejudice. It appears to me to place the action of the Choir which left when I came to St. Lawrence in an honourable light. It shows that they left the Church from no mere Ritual prejudice, but from Doctrinal convictions. The first letter was written after a visit of inquiry by me to see what the Services were like: almost immediately upon my appointment, but some months before my institution. The succeeding letters are in intelligible sequence:—

"LOWICK, July 22nd, 1873.

"DEAR SIR,—I attended, as you are probably aware, divine service at St. Lawrence last Sunday. I was much pleased with a great deal

that I saw and heard. The singing was hearty, and the congregation devout and reverent. I do not personally like so much singing, but as it is the use of the Church, I shall not interfere with the musical arrangements, except in one or two minor matters, as to which I will confer with the organist. I do not quite understand whether there is a choral celebration of Holy Communion every Sunday at the 10.45 a.m. service ; but, if this be so, perhaps it would be better to let the choral celebration alternate with the plain celebration at 8 a.m.

"I must beg that the undermentioned practices be henceforth discontinued by those gentlemen in the choir who care to remain at St. Lawrence under my ministry :—

"1st. The practice of turning to the east at any time except at the recital of the Creeds.

"2nd. The practice of crossing and bending at various expressions in divine service. On these practices I must put my absolute veto.

"Further, I must plainly state that I utterly disapprove of the practice of bowing to the Holy Table, though as this seems an ordinary use of the congregation, I shall not definitely prohibit it. I shall take an early opportunity, however, of impressing on them that such a practice is, as I think, a mistaken act of reverence, and that it is my strong wish and advice that it should cease. I have very great scruple in permitting the continuance of the practice by the members of the choir, whose example necessarily leads the rest of the congregation, and may reasonably be supposed to embody my own views : and I cannot permit such continuance without strong and plain expression of my disapproval. There is also another practice which I very much dislike, though, as it is a common one both in cathedrals and parish churches, and has, as I am told, prevailed for some years at St. Lawrence, I am ready to accept it : I mean the entrance and exit of the clergy and choir in a processional form through the body of the Church. This practice has a spectacular effect which I think is harmful, and may be apt, together with the habit of the congregation rising, to give a false impression as to the personal dignity of the clergy and choir, and their relation to the rest of the Congregation ; the former too may be perhaps tempted by it to set a false value on their Ministry, and to be self-conscious about duties, in which it is best and happiest to forget self. I personally have a particular dislike to this practice, but, as it is the use which prevails at St. Lawrence, I shall make no change in this matter as regards the Choir : but, in my opinion, it would be much better if the Clergy and Choir were to enter by the North-East Door.

"I may add, that I will also relieve Members of the Choir from service as regards the Holy Table and Administration of Holy Communion.

"It is perhaps sanguine to hope that all the Members of the Choir will receive this Letter (which perhaps you will be so good as to

communicate to them) as it is meant, viz., as an expression of desire to retain their Services so far as is consistent with my own convictions and responsibilities. I have not written without serious thought, and have deemed it best to be perfectly frank both as to what I shall require, and what I should wish. I sincerely trust that some members at least will remain with me to carry on the Services at St. Lawrence with all the heartiness and devotion which now appears to me to characterize them, and also to join with me in other work to which my sympathies and experience, more aptly perhaps, incline me to lead them.*

"I am, DEAR SIR,
"Yours very faithfully,
"MAIN S. A. WALROND."

"1 LOMBARD STREET, CITY,
"26th July, 1873.

"REV. AND DEAR SIR,—I have to acknowledge receipt of your letter of 22nd inst. What reply to return I feel requires much serious consideration, and any answer I may send must be that of the whole body.

"I have called a Meeting for next Tuesday, after which you shall have our reply to the points raised in your letter.

"You will, I am sure, allow me to ask one or two questions fearlessly and candidly, that I may be the better able to answer those which will surely be raised on Tuesday.

"I am not sure of the meaning of the following :—

"'It would be better to let the Choral Celebration alternate with 'the plain Celebration at 8 A.M.'

"It has long been the custom at St. Lawrence to have two Celebrations every Sunday—8 o'clock Plain, midday Choral.

"Surely you will not object to a continuance of this use—so very general.

"Further, would you, as has been and is the custom, celebrate *before* the Altar, *i.e.* with back to Congregation? Do not, Dear Sir, for a moment attribute to me any other motive for asking this than that I may be able, if possible, to prevent the dispersion of the Choir.

"I pledge you we *all* wish most earnestly to remain at our posts. Allow us as much of our accustomed ceremonial as you can, and I am certain you will never regret having yielded in some small matters and so retained the services and won the affections of a large body of men I unhesitatingly say devoted to their work.

"Kindly, if possible, let me hear from you by Tuesday.

"I remain, yours sincerely,
"ROBT. ALDERSON TURNER.

"The Rev. M. S. A. Walrond."

* It is my hope that the Bishop of London may be induced to attach an East-End District to St. Lawrence, and so give opportunity for works of self-denial and usefulness.

"LOWICK RECTORY,
"July 28th, 1873.

"DEAR SIR,—I beg to acknowledge the receipt of your Letter dated July 26th. I at once explain that my meaning about Choral Celebration at the Mid-day Service is, that *it may* be desirable (I do not think I shall make any immediate change) to have as e.g. below,

"1st Sunday in the Month		...	8 A.M. Choral.
			Mid-day Plain.
"2nd	„	...	8 A.M. Plain.
			Mid-day Choral.
"3rd	„	...	8 A.M. Choral.
			Mid-day Plain.
"4th	„	...	8 A.M. Plain.
			Mid-day Choral.

"I would still have *Two Celebrations* every Sunday, and only make a difference in *Choral* Celebration being *only and always* at Mid-day, making it alternately at Early and Mid-day Celebration. There are many (if I may call them so) plain people, I must include myself among them, who do not personally like Choral Celebration; and it may be fair, that they should have an opportunity of Plain Celebration at the Mid-day, i.e. the ordinarily attended, Service. As to *your* question as to *my* position at the Celebration of Holy Communion, I must frankly say that it is a question which I think should not be asked me, and which I do not think it right to answer. I should refuse to answer it to Patron, Bishop, Churchwardens, Vestry, or any body else. My previous Letter was meant to explain some changes which I should *require*, or if not absolutely require, wish for, as to certain practices of the Choir, or Members of the Choir, should they care to remain under my Ministry, but it would be a mischievous course, if I was to permit myself to answer what on one subject or another, *I* was going to do. Indeed I must add to the requirements of my last Letter this further one, that those Members of the Choir, who are willing to stay with me, express their willingness to stay *whatever position I take* at Holy Communion. I wish to begin at St. Lawrence with those who at any rate hope to go on with me, and it would be an immense inconvenience to me to find that the Choir was broken up after the first Sunday because I did not stand as they thought I ought to stand. I have to thank you very much for the kind expressions in the conclusion of your Letter. Believe me I sincerely wish to retain the Services, and please God, in time, to win the affections of those Members of the Choir, who, like yourself, have, I believe, been devoted in a holy work; but the first link in any real connection together must be in my trying to do and say plainly and straightforwardly, according to the authority of my office, *what I believe to be right*, and in the Choir being willing to begin by trusting that this is the case with me. Those Gentlemen in the Choir who are ready so to trust me, are those I am specially

anxious to retain, but I feel a little hopeless about those who wish their connection with me to depend on pledges as to position and the like, which indeed might be proved illusive by the argument of my first Sermon.

"Again thanking you personally for the kind tone of your Letter to me,

"I am, DEAR SIR,

"Yours truly,

"M. S. A. WALROND.'

"1 LOMBARD STREET, CITY,

"31st July, 1873.

"REV. AND DEAR SIR,—The adult members of the Choir of St. Lawrence met on Tuesday last, to consider the subject of your letters. I am bound to say we were much grieved with your last. The enclosed minute from our book must be our reply. I pray you reconsider, not for my sake nor even for us as a body, but for the good—possibly the preservation of the great work for which you must now be responsible.

"Again I assure you still of our most earnest wish to remain at our post, but we shrink from offering and *pledging* our services when you demand so much from us, and offer not to yield one point or even to tell of the 'use' you shall adopt.

"I venture, however, still to hope that we may avoid that which I trust you desire as much as we do, if you would meet one or two of us —as representatives of the Choir—and talk these matters over in a friendly way. Can you arrange for this?

"I remain, Rev. and Dear Sir,

"Yours very truly,

"ROBT. ALDERSON TURNER."

"The Rev. M. S. A. Walrond."

"ST. LAWRENCE JEWRY. THE CHOIR.

At a meeting of the Members, held in the Vestry Room of the Church, on Tuesday Evening, the Twenty-ninth day of July, 1873.

"The Choirmaster in the Chair.

"Present, Twenty-three Members.

"Upon the discussion of a correspondence between the Rev. M. S. A. Walrond and the Master.

"It was proposed and carried *unanimously*:—

"That this Choir, although earnestly desiring to carry on the work at St. Lawrence under Mr. Walrond, cannot pledge themselves 'to 'express their willingness to stay with him *whatever* position he takes 'at Holy Communion.' But, in any case, are willing to remain in office for three Sundays after deciding to give up the work in order that he may make his own arrangements.

"ROBT. ALDERSON TURNER, Chairman."

"Lowick Rectory, Aug. 2nd.

"My Dear Sir,—I shall be happy to meet as many Members of the Choir as wish to see me, at 8 o'clock on Tuesday Evening next, in accordance with the suggestion expressed in your letter of yesterday.

"I cannot, however, recede from the ground taken in my previous letter. As to my position at Holy Communion, I cannot acquiesce in the propriety of the Choir gauging the worth of my religious teaching or the reverence of my convictions as to the Divine mystery by the rule of postures, and must decline such trial as regards them, as the resolution which you forwarded to me seems to imply. It would be wrong in me to *wish* that any in the Choir *or Congregation* should remain at St. Lawence if, after fair experience of the Worship conducted under my Ministry, they failed to find such helps to their Spiritual Life as they might reasonably expect; but this is a different thing from thinking it right that the Choir, on whose Services in such Worship I must be very much dependent, should set themselves to apply to me, with reference to my manner of conducting it, an arbitrary and mechanical test, by the result of which the continuance of their Services is to be decided.

"I have *required*, you will remember, only two small changes in the conduct of the Choir, one, that they should cease from the habit (unusual, I believe, even in Roman use,) of turning to the East at other times than the recital of the Creed; the other, that some (a minority as far as I could observe) of the Choir, should cease from the habit of crossings and bendings at various points in the Service, but that the main character of the Services should be maintained, their frequency, if you wish, multiplied, their musical arrangement (with a few minor exceptions) continued—to all these things I have willingly acceded; and I protest that, if, by a wholesale secession of the Choir, the Services at St. Lawrence are broken up, *on the Choir and not on myself* will be the very serious blame. If on Tuesday you (for I will willingly take your word as sufficiently significant of the intentions of the rest of the Choir) are able to say to me, "Though you are not quite the man we wanted, still we will do our best to work hopefully and cordially with you, accepting your authority, and leaving you to be the "ordinary," at any rate as regards your own practices, which, though we confess not quite immaterial to us, we admit the propriety and justice of leaving to your own judgment and conscience; we believe you mean well, and will do our best to assist you in the worship of St. Lawrence,"—if you can say this or something like this—then I shall be able to reply, "I willingly, hopefully and gratefully accept your Services;" but, if you are not prepared to say this, or something like this; I am afraid I must say to you, "Gentlemen, I highly respect your past work, it was my strong wish to work with you, and that the Worship at St. Lawrence should increase more and more to God's glory; I had earnest hopes of much happy usefulness, dependent on

your sympathy and help in other ways; but what I conscientiously think right, in things great or small, *that I shall try to do*, and, even at the risk of your all leaving me, I must have it clear at the outset, that you sufficiently believe in my conscientiousness, to accept unquestioningly my habits and practices in Divine Service, as being my business not yours, as matters between myself and God." What would be the ultimate worth of my influence and authority, if I did not claim this?

"I am, Dear Sir,

"Yours very truly,

"M. S. A. WALROND."

"48 TRESSILIAN ROAD,

"UPPER LEWISHAM ROAD, S.E.,

"4th August, 1873.

"REV. AND DEAR SIR,—Thanks for your note. Three of the members of the Choir and I will be at the Vestry to-night at 8 o'clock. The Choir have elected us to represent them, and I pray that in quiet conversation we may be able to arrange matters better than in a more formal meeting.

"I remain, yours truly,

"ROBT. ALDERSON TURNER.

"The Rev. M. S. A. Walrond."

I had an interview with some members of the Choir in the Vestry at St. Lawrence, and was received by them with great courtesy. The result of the meeting is explained by the following:—

"LONDON, August 9th.

"DEAR SIR,—Circumstances have prevented my immediate return home, and so forwarding the sermon I promised. I return to-night and will send it to-morrow to you, at Lombard Street. I understand the position to be this; the Choir are reluctant to pledge themselves to remain with me, in case my views about Holy Communion should prove a denial to their own spiritual hopes. I, too, am reluctant that they should stay with me under any gross misconception as to my views, or to the detriment of their own religious life and progress. We both agree that it would be best, if possible, to clear up matters at first, rather than at a future time have a sudden break up, which would cause scandal and inconvenience.

"We are both anxious to do the best for St. Lawrence, and for each other. I have proposed therefore to send a Sermon which the Choir may send to any Clergyman in whom they have confidence who shall be asked to advise them.

"'Can we with any reasonable hope of continuance work with a man who teaches thus?' on receipt of his reply, you shall, (speedily if possible,) reply to me—

"'We will hopefully and heartily work with you,' or 'we conscientiously cannot.'

"I need not say to you which answer I anxiously hope will be returned.

"I think I must add, that I feel there is a certain inadequacy in judging of the depths of a Clergyman's convictions, *even by his Sermons*. Faith is many languaged as to the 'wonderful works of God,' and on great Spiritual Mysteries words are only feelings after truth, which rarely satisfy the Speaker, seem, indeed, under other desires of his heart towards God, incomplete and almost untrue even to himself; and so surely beneath differences and almost antagonisms of expressions as to matters of Faith, there may be a heartfelt sympathy before God amongst believers. Is it impossible that there should be this between us? I hope not. I think it is one of the unhappinesses of the present day, that we all let our several poor expressions as to what we believe separate us so. In any case, my own views would I am sure let me be gentle and hopeful towards those of others.

"I pray God that the issue may be to His glory.

"Yours very truly,

"M. S. A. WALROND."

"48 TRESSILIAN ROAD,

"UPPER LEWISHAM ROAD, S.E.,

"15th August, 1873.

"REV. AND DEAR SIR,—We beg now to hand you copy of a Resolution passed at a full meeting of the Choir of St. Lawrence, held last evening, in the Vestry Room of the Church. And in doing so, we must add it is with feelings of deep regret that, after holding several meetings, and seeing you on several occasions, and seriously considering the various matters at issue, and, moreover, consulting, as you suggested, an eminent Priest and a well-known and faithful Layman upon our position, we have felt it our duty to come to the conclusion contained in the Resolution.

"First, we beg to thank you sincerely and heartily for the courteous way in which you have met and considered with us the various questions that have been raised.

"Believe us, dear Sir, we were willing to give up much, yes, well nigh all, our accustomed and valued Ceremonial, but we dared not thus yield any one point of Doctrine. Would that a readiness on our part to meet your views and your own kindly feelings towards us, though differing much in these minor matters, were all you or we had to ask and offer. It is not on any point of *Ritual* or *Ceremonial* that we feel we must lay down and leave our work at St. Lawrence, but because we do think that your written statements and verbal communications to the four members of our Choir, whom you met on two occasions, contradict, or at least fall far short of the truths which we believe and hold as dear as life.

" With regard to the Blessed Sacrament of the Altar, we hold—

" 1. Our Lord God and Man is present in the Holy Communion after and by virtue of the words of Consecration, uttered by a rightly ordained Priest.

" 2. The elements remain in their natural substances, and it is impossible to define their relation to the Sacred Presence, whether by Consubstantiation or Transubstantiation.

" 3 Christ wherever He is present is to be adored. To deny this is to deny His Godhead.

" You will now see why we consider it our duty to discontinue a work which, in truth, is most dear to us, because we feel we should not have that entire confidence in our Priest, which every lay-worker should have in the Clergyman under whose guidance he labours, and without which we fear we risk much of our spiritual life, and will not offer you so unreal a service.

" We cannot tell you how deeply painful it is to us to send you the enclosed Resolution agreed to unanimously. But again we pray you to consider that we act thus from a sense of duty which we owe to God, to those under whose ministrations we have long worked, to ourselves, and for the good of the Church at large.

" Wishing you God speed in your work,

" We remain,

" Yours faithfully in Christ,

" Robt. Alderson Turner,

" Choir Master.

" On behalf of the members of the Choir of

" St. Lawrence Jewry.

" The Rev. M. S. A. Walrond."

" St. Lawrence Jewry. The Choir.

At a meeting of the Members, held in the Vestry Room of the Church, on Thursday Evening, the Fourteenth day of August, 1873.

" The Master in the Chair.

" It was proposed and carried unanimously.

" That this Choir, taking into consideration the views expressed by Mr. Walrond in his letters and in his interviews with those Members appointed to represent them, together with his proposed alterations in the manner of conducting Divine Service, chiefly in the position of the Celebrant at the time of Holy Communion, and the disapproval of non-communicating attendance, by assenting to which they would practically deny the doctrine of their Blessed Lord's Holy Presence in the Eucharist, feel that they cannot conscientiously offer to continue their work at St. Lawrence under his ministration.

" Robt. Alderson Turner, Chairman."

So ended the matter.

[5] The gentlemen of the present Choir are chiefly those engaged in City Warehouses, or in similar business occupations. They give their services quite voluntarily and gratuitously. Many are put to considerable expense as they live at some distance and have to go to and fro by Railway or Omnibus. Our present numbers are 30, exclusive of 15 boys, who are paid. I venture to subjoin an extract from my first sermon at St. Lawrence, the truth of the statements of which experience of seven years has abundantly proved, and also the paper given to each Choirman when he joins, which will show the spirit in which it is my hope that the work should be undertaken.

I take, too, the opportunity of saying that the earnest and devoted services of the Choir have been one of the truest sources under God's blessing of our happiness and success at St. Lawrence.

(EXTRACT.)

"The benefits conferred on those who have thus an opportunity of serving God in leading the praises to His Glory in His House must not be forgotten. The companionship of those engaged with them; the feeling that in so helping God they are marked men, marked by their fellows, and surely marked specially by God with a certain solemn responsibility as to their daily lives; the habit of regularity in attending the House of the Lord which they may gather from their duties there,—these things surely will be helpful to them in a city where other companionship is on all sides ready to entice them, where the responsibility of life is soon forgotten under vanity and temptation, and where habits of selfishness and indulgence which draw away the soul from God, may soon be acquired. Ah! Perhaps how many a young man who has come fresh from the innocence, the loving care, the regular worship of a country house, has been *lost* in London from the lack of just such opportunity and encouragement in just such holy duties."

"*To the Gentlemen of the Choir of St. Lawrence Jewry.*

"I DO not wish to have any regular rules for a Choir, but I wish to say that each member should consider—

"1. That in offering himself as a member of a Choir he is offering a service to God, and not to man, and that he should therefore undertake such service in humility and in a spirit of prayer.

"2. That the habits of his daily life should be consistent with one who has so offered God service.

"3. That regularity of attendance at, and careful reverence during, Divine Service are essentials in the worthy offering of such a service.

"4. That he does not only offer individual service to God, but

offers such as *one of a body* engaged in like hope, and that therefore he should be loving, kindly disposed, and friendly to his brother members in the Choir, willing to yield individual prejudices for the common good.

"5. That no worship of God can be conducted in decency and order without method and common consent, under due authority, and that therefore he should fully accept in all matters of ritual the authority of the Vicar, as the person responsible before God for the worship of the church in which God has called him to minister.

"6. That no musical progress or success can be obtained by any Choir without *united* practice under the rule of *one* leader, and that therefore he should be regularly at practice and willingly accept the Choirmaster's teaching and suggestions.

"I would also beg that any member who wishes (which I trust few may do) for reasons of duty or otherwise, to resign their post at any time, would kindly allow me to see them before they leave.

"M. S. A. WALROND."

6 The following expenses are defrayed out of Benefactions in the Parish: half the Curate's and the whole of the Organist's stipends; all expenses connected with the maintenance of the Fabric of the Church; the heating, cleaning, lighting, and the payment of the Church servants; the salaries of the Choir Boys; the washing of the Surplices, and many other minor charges. And I am right in using the terms "Goodwill of the Parishioners," for I have never asked for any one thing which was reasonable, for the benefit of the church, which has not been readily accorded me.

7 I am bold to believe this work is one of the worthiest signs of the Christian life of St. Lawrence. The story of it is briefly this:— Five years ago many of us felt that worship, worship, worship, was likely to become no true worship unless such worship had the higher consecration of self-denying work. Accordingly some Board Schools, (with help latterly from the Bishop of London's Fund,) were rented in a densely populated Parish in Stepney, and a Sunday School started, to which for one or two winters a Night School was added. Further visiting amongst the Poor, and relieving cases of distress, as far as opportunity permitted, was attempted. This work fell through, as the original Parish was subdivided, and the Clergyman in whose Parish the Schools were now situated, preferred to be without us. We last summer migrated into a new Parish in St George's in the East. We have already got about 500 children in the Schools, with a staff of 40 teachers. "Evenings" for the Children have been started; and we are about to begin a regular system of visiting the poor. I look upon this work as the sweetest rose in all the chaplet of St. Lawrence's interests. I hope it may never wither. It costs money, no doubt: but

what is that? Are the Congregation really too poor to maintain it? I have spoken elsewhere of the influence of Choir duties on the lives of the Choirmen. But think, too, what a brightening, ennobling influence such work amongst the poor must have on those who offer themselves in such service. Amid the greed and meanness of City selfishness is not such influence needed?

8 It is I fear true, the old adage, "What is got for little is little thought of." When a man *pays* for his pew in Church, he attends Church, so, as it were, not to waste his money and seem to be robbing himself. When he pays nothing for his seat this selfish argument has no force. Nor is the question whether he is not robbing God by refusing to offer to Him in His House often entertained.

9 It is not so much that either Choir or Congregation get tired of the Church, and so leave it; as that they move away from the City to the suburbs or other districts too far to attend the Services any longer. Out of the 90 members whom I mention as having been at different times members of the Choir, I do not think as many as 20, i.e. three a year, have left without reasonable cause. In looking over my list of them, I find four have died, two have been ordained, over 25 have left London, six are abroad, seven have married; and most of the rest have gone too far away from the Church to come regularly.

10 It seems to me there can be no more inhuman and unhealthy relationship between a Congregation and a Clergyman than that they should look at him and listen to him every Sunday without otherwise knowing or caring "what manner of man he is," and that he should preach to them or minister before them without caring to come closer to them in friendship and sympathy, in knowledge of their home needs, their sorrows, their interests, and their joys.

11 Much discussion is now in the air about the misuse of "City Charities." I believe ours at St. Lawrence are in the main well spent, and we have nothing to be ashamed of; but there is this possible misuse of "Charities" bequeathed by "them of old times," viz. that whilst using them we may become selfish, and be almost led to believe that we are doing something generous in spending the Founders' money. It is simply inconceivable that the donor when he gave or left his money could have said to himself, "I will by my gifts weaken the conscience of generations after me as to the duties of offering to God. I will blind their eyes to the high nobility of self-denial **service**." And yet this is *just* the effect that often endowments are allowed to have.

12 "*To the Congregation and Parishioners of St. Lawrence Jewry.*

"My Dear Friends,—I place before you the Balance Sheet of the Offertory for the last two years, up to Lady Day last. I have hitherto refrained from publishing it, as it shows such a heavy deficit. I wish, however, as soon as may be possible, to retire from the office of Treasurer, and from being responsible for the Offertory Accounts; and

therefore, beg your serious consideration of the Balance Sheet. It presents an unfavourable and a favourable side of affairs. Unfavourable, in that it shows a large sum advanced by, and due to myself; favourable, in that it shows that during the last year, the Offertory has almost paid the Expenses which have to be defrayed by it. This gives every good hope that if the deficit could be paid off, no such ugly item need ever appear in future Balance Sheets. It represents money which, I believe, has been necessary to carry on the good works connected with St. Lawrence, and the proper conduct of the worship of the Church. It is only about a quarter of the sum which I have really spent for similar purposes during the period it has accumulated, and which I have never recorded in any Balance Sheets, but quite willingly given. But THIS sum I confess I think ought to be repaid me.

"I think if an effort was made, this could be done. A liberal member of the Congregation has already given me £20, and if all attending St. Lawrence would give what they could, and if those of the Parishioners who are interested in the Parish Church, its worship and work, would help too, the remainder of the debt I believe might be paid off by Christmas, and the Balance Sheets in future show no similar deficits.

"I ask you very frankly to help me in this matter.

"I am,

"Yours faithfully,

"MAIN S. A WALROND,

"*Vicar and Rector.*

"Charterhouse, *November* 23*rd*, 1880."

The Balance Sheets are printed on the following pages (32 and 33).

[13] It is a mistake to think that *all* the City Clergy are, as many would make out, drones and useless. There are many who are most able and industrious helpers in many of the Charitable Societies of London. Of those who are not, and who do little or nothing, it is often the lack of opportunity in their Parishes rather than their own disclination which hinders them.

[14] The number of candidates confirmed since I have been at St. Lawrence has been just 200.

OFFERTORY ACCOUNT.

FROM LADY DAY 1878 TO LADY DAY 1879.

RECEIVED.

	£	s.	d.	£	s.	d.
SPECIAL OFFERTORIES—						
Bishop of London's Fund	22	0	6			
Hospital Sunday ..	15	0	7			
Additional Curates' Society	5	10	3			
Sunday School and East End ..	64	13	1			
Society for Propagation of Gospel	18	5	8			
Home for Penitents	2	3	3			
Special towards Deficit	39	17	0	167	10	4
SPECIAL GIFTS—						
By Vicar from friends ..	18	15	0			
„ Churchwardens for Choir Boys, Week and Sunday	70	10	0			
„ Churchwardens towards Deficit	10	10	0			
„ „ Decorations	7	0	0	106	15	0
General Offertories				174	15	11
Balance due to Vicar				162	9	10
				£611	11	1

EXPENDED.

	£	s.	d.
Balance due to Vicar at last Audit..	92	8	4
Clergy assisting at St. Lawrence	199	19	5
Choirmaster	30	0	0
Choir Boys, Week and Sunday	70	10	0
Decorations	12	0	0
St. Lawrence Sewing Society	15	15	0
Poor, other than East End ..	20	0	0
Books and Printing	3	8	0
Special Offertories	167	10	4
	£611	11	1

Examined and approved,

CHARLES LOWRY,
JAMES HEAPY,
JOHN F. LOVERING,
} *Churchwardens.*

OFFERTORY ACCOUNT.

FROM LADY DAY 1879 TO LADY DAY 1880.

RECEIVED.

Special Offertories—	£	s.	d.	£	s.	d.
Bishop of London's Fund	12	5	9			
Hospital Sunday Fund	15	16	4			
Deaf and Dumb Asylum ..	30	3	4			
Society for Propagation of Gospel	9	4	5			
Home for Destitute Boys	3	7	11			
Christmas Offertory for Poor.. ..	7	17	6			
Sunday School and East End ..	56	6	5	135	1	8
By Vicar from Friends ..	30	0	0			
,, Churchwardens for Choir Boys Week and Sunday	70	10	0			
,, Churchwardens towards Sunday School ..	10	10	0			
,, Churchwardens towards Decorations ..	7	0	0			
,, Churchwardens towards Books Choir.. ..	3	0	0	121	0	0
General Offertories				151	13	2
Balance due to Vicar				172	1	3
				£579	16	1

EXPENDED.

	£	s.	d.
Balance due to Vicar ..	162	9	10
Clergy assisting at St. Lawrence	110	10	0
Choirmaster	30	0	0
Choir Boys, Week and Sunday	70	10	0
Decorations	12	0	0
St. Lawrence Sewing Society	15	15	0
Poor, other than East End ..	20	0	0
Books and Printing	12	19	7
Special Offertories	135	1	8
Churchwardens—gift to Sunday School	10	10	0
	£579	16	1

Examined and approved,

CHARLES LOWRY,
JAMES HEAPY,
JOHN F. LOVERING,
} *Churchwardens.*

SOME FINANCIAL FACTS ABOUT ST. LAWRENCE.

DEFICIT ACCOUNT.

Liabilities—	£	s.	d.	Assets—	£	s.	d.
Due to Vicar as by Offertory Account published Nov. 23rd, 1880	172	1	3	Offertory Oct. 20th, 1878 ..	39	17	0
				W. Prideaux, Esq.	20	0	0
				A. Bono, Esq.	2	2	0
				Major Bowman	5	0	0
				Thomas Oakley, Esq. ..	5	0	0
				Still due to Vicar	100	2	3*
	£172	1	3		£172	1	3

Statement of Money required to meet Expenses for quarter ending March 25th, 1881.

	£	s.	d.
Clergy	25	0	0
Choirmaster	7	10	0
East End Schools—			
Rent	8	0	0
Prizes	12	0	0
Poor	10	0	0
Sewing Society	6	15	0
Sundries	3	0	0
	£72	5	0

i.e. about £5 12s. a week.

* The following further sums have since been received:—

Dr. Leigh	£2	2	0
Dr. Lee	1	1	0
The Misses Prior	2	2	0
W. Johnson, Esq.	1	1	0
Mr. Gardner	0	5	0
	£6	11	0